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speaking, this should be the dominant point of view of any work professing to treat, as a whole, any section of church history. Be this as it may, in the present instance, in his attempt to present his subject in a form that would appeal to the general reader, one must admit that Professor Flick has been far more successful than was Professor Gwatkin, in spite of the latter's greater first-hand knowledge of his field.

Aside from what may, in a glance, be termed the historiographical interest attaching to Professor Flick's book, there is not much in it that need long detain the reviewer. Originality of treatment it does not pretend to have, and has not. While on the whole the material is well presented and includes some interesting facts not so conveniently accessible elsewhere, yet the work is not only marked by looseness of expression but also by such undue respect for secondary authors that some parts come to bear almost the character of a compilation. Nowhere is this respect for secondary authorities more strongly in evidence than in the bibliographies which would have been far more serviceable had much of the older literature been pruned away, and some indication of the relative value of each book been given.

In conclusion, it should be said that Professor Flick's book will undoubtedly be of service in the field for which it was more particularly designed, namely, either as a textbook, or as a book used for outside reading by college classes working in the mediaeval field. This is the more certain to be the case, as there is no other book which covers the field in this way.

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THE MEDIAEVAL MIND

Since the death of the late Henry Charles Lea, the author of the two stately volumes¹ here reviewed, is probably recognized by most as the *doyen* of mediaeval studies in this country. To years of ripened scholarship Mr. Taylor unites indefatigable research—I think it may be truly said of him that he has read every volume in the Latin half of Migne's *Patrologia*—possesses proved historical method, and sympathy and imagination for his subject. The field of study is peculiarly his own—"to follow through the Middle Ages the development of intellectual energy and the

¹ *The Mediaeval Mind. A History of the Development of Thought and Emotion in the Middle Ages.* By Henry Osborn Taylor. London: Macmillan, 1911. 2 vols. x+613; 589 pages.

growth of emotion." He is interested in the history of the mind of the Middle Ages—not theologically speaking, for that theme is almost thread-bare—but in

The lookings-inward of the race
Before it had a past to make it look behind;
Its reverent wonders and its doubtings sore,
Its adorations blind;
The theme of its war-songs, and the glow
Of chants to freedom by the old-world sung;
The sweet love cadences that long ago
Dropt from the old-world tongue.

Mr. Taylor doubtless would subscribe to the famous dictum of Sir William Hamilton: In the world there is nothing great but man; in man there is nothing great but mind. The history of mediaeval civilization—"daily life, habits and dress, wars and raiding, crimes and brutalities, or trade and craft and agriculture"—does not interest him. There is something that recalls Carlyle's intense emphasis on moral values in the author's emphasis upon the things of the intellect. So true is this that there are paragraphs in the preface that remind one of *Past and Present* in no mean degree.

No student of things mediaeval will be so ignorant as not to know that for the writing of this *magnum opus* Mr. Taylor has made profound preparation. His *Ancient Ideals* and the *Classical Heritage of the Middle Ages* may be regarded as preliminary apprenticeship to this *chef d'œuvre*. The plan and method by which he has endeavored to realize his purpose may be gathered from a survey of the table of contents of the first chapter, which is introductory. There are in all seven books. Book I, "The Groundwork," traces the fusion of the fundamental elements of mediaeval civilization—Roman, German, Christian—into a composite whole in the period roughly comprised between the fourth and the eighth centuries. The average reader will probably read these 206 pages with greater appreciation than any of the rest, for it is not too technical to be hard reading, and from the point of view of literary art is a masterly synthetic piece of work. Book II, "The Early Middle Ages," covers the ninth, tenth, and eleventh centuries in Latin Europe, chiefly the mental and emotional aspects of Monasticism as typified in such characters as Peter, Damiani, Anselm, Gerbert, Hildebrand, and the Cluniacs. Book III, "The Ideal and the Actual: the Saints," might be regarded as the high-water mark of the work, in dealing with such wondrous spirits as St. Bernard and St. Francis and the mystic visions of ascetic women like Hildegard of Bingen and others.

So far the author has centered the consideration of his subject largely around personalities. In Book IV, "The Ideal and the Actual Society," the themes become more impersonal—feudalism, knighthood, romantic chivalry, and courtly love; though even here the personal element is strong, for the exemplars of their ideas are Godfrey of Bouillon, St. Louis, Roland, Tristan, Lancelot, Parzival, "the brave man slowly wise," Héloïse, and Walther von der Vogelweide. Book V, "Symbolism," is especially interesting to the student of mediaeval art, ritual, liturgy, etc. Book VI, "Latinity and Law," is a study of the classical heritage of the Middle Ages and the influence of the Roman mind upon the West. No mediaevalist and no deep student of either ancient classicism or of the Renaissance can afford to neglect this pregnant portion. Book VII, "Ultimate Intellectual Interests of the Twelfth and Thirteenth Centuries," is the conclusion of the whole matter. The culmination of mediaeval thought is reached in scholasticism, the universities, and those giant intellects of that masterful thirteenth century, Albertus Magnus, Aquinas, Roger Bacon, Occam—and Dante.

This analysis merely gives the skeleton of the work. It would require more pages than a review adequately to set forth the perfect treatment of even a single part. But it is safe to say that in the future no student of culture history, whatever his particular interest, can afford to ignore these pages. What Lecky has done for the history of European morals Mr. Taylor has done for the intellectual and emotional history of the Middle Ages.

In conclusion, a word of appreciation should be said in regard to the author's copious, and often brilliant, translations of his illustrative extracts. A veritable anthology of mediaeval thought might be culled from them—thoughts grave, gay, religious, satirical, poetic. The copious notes constitute a careful bibliography and the index is excellent.

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PRESERVED SMITH'S LIFE OF LUTHER

With this biography¹ Dr. Smith has met a long-existing need in English historical literature. He has written the first adequate life of Martin Luther in the English language. It is an impressive piece of evidence concerning the astonishing backwardness of historical scholar-

¹ *The Life and Letters of Martin Luther*. By Preserved Smith, Ph.D. Boston and New York: Houghton Mifflin Co., 1911. x+490 pages. \$3.50 net.